Dr. HAYTER's

SERMON

Before the HONOURABLE

Houſe of Commons,

June 11, 1746.

SERMON

Before the HONOURABLE

House of Commons,

BRITISH MUSEUM

A

SERMON

Preached before the Honourable

Houſe of COMMONS,

AT

St. *Margaret's Weſtminſter*,

On *Wedneſday, June* 11, 1746.

BEING THE

Anniverſary of his MAJESTY's Happy Accession to the Throne.

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By THOMAS HAYTER, D. D.

Arch-Deacon of *York*, and Chaplain in Ordinary to his MAJESTY.

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Ordered,

THAT the Thanks of this Houſe be given to the Reverend Dr. *Hayter*, for the Sermon by him preached Yeſterday before this Houſe, at St. *Margaret's Weſtminſter*; and that he be deſired to print the ſame; and that Sir *William Yonge*, Mr. *Wilkinſon*, Mr. *Frankland*, and Mr. *Talbot*, do acquaint him therewith.

BRITISH MUSEUM

PSALM lxxxix, 20, 21, 22, 23, 24.

I have found David *my ſervant: with my holy oil have I anointed him:*

With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

The enemy ſhall not exact upon him; nor the ſon of wickedneſs afflict him.

And I will beat down his foes before his face, and plague them that hate him.

But my faithfulneſs and my mercy ſhall be with him: and in my name ſhall his horn be exalted.

LOOK into the *Sacred* Hiſtory of *David*, there you will ſee this choſen ſervant of *God*, through the whole courſe of his reign, in the ſame glorious light, in which the Text places him, conſtantly guarded by a divine protection; and, in virtue of it, ſubduing all his enemies: For the enemies of *David*, were the enemies of *God*.

We muſt have very narrow falſe notions of *God*, and of his *Providence*; if we imagine, that *God* could have any partial fondneſs for *David*: as men often adopt Favourites, rather from a blind

blind impulſe of affection, than from a rational preference of real worth: or indeed, if we weakly conceive, that any particular nation could be choſen, or any particular perſon ſet at the head of it, as King or Governour, by an infinitely wiſe, and juſt, and good Being, but for Reaſons conſiſtent with thoſe perfections, and worthy of them; (*i. e.*) for reaſons, which, in like caſes, and under like circumſtances, would be applicable to every perſon, and to every nation; for reaſons, which take in the good of the Whole, though ſome ſpecial part is the direct immediate object of God's favour.

Infinite goodneſs, wiſdom, and power, as employed in the government of the World, form the great idea of *Providence*. The external appearances of this Providence may be varied. It may be, at different times, and for different purpoſes, exerciſed in a manner more or leſs viſible to *us*; And it may be, by this means, more or leſs attended to by *us*. But this makes no alteration in the caſe. It proves *us* indeed to be weak imperfect creatures, more apt to be ſtruck by occaſional glaring exertions of power, than influenced by that conſtant ſteady diſplay of *wiſdom* and goodneſs, which *ſweetly* and uniformly *order all things*, in the works and counſels of God. This is all it proves. For Providence, under all theſe ſeeming variations, is, *from everlaſting*

laſting to everlaſting, the *ſame*; being always governed and directed by the fixed unalterable rules of wiſdom, juſtice and goodneſs. For it is the Providence of that *One all-perfect Being*, [a] *with whom*, it is abſurd to ſuppoſe there is, or can be any *Variableneſs* or *ſhadow of turning*.

[a] Jam. i. 17.

This common Parent of the Univerſe, neither is, nor can be, a reſpecter of perſons or nations: and all, without exception, may ſay, [b] *doubtleſs God is our father, though Abraham be ignorant of us, and Iſrael acknowledge us not*.

[b] Iſa. lxiii. 16.

If to this general reaſoning, you object the caſe of *David*, and aſk; How then did *God* diſtinguiſh *David*, by ſuch a ſingular mark of favour, as [c] to *take him from the ſheepfolds; from following the ewes great with young, and bring him to feed Jacob his people and Iſrael his inheritance?* The anſwer is obvious: God might have many wiſe reaſons for this choice, that lie out of our reach: But *one* he himſelf hath declared to us in Scripture, and *that one* is full and ſatisfactory. God choſe *David* to be King of *Iſrael*, becauſe [d] he *looked on the heart* of *David*, ſaw his inward real diſpoſitions, and thence diſcerned beforehand, that he would be a *good* King, and [e] *fulfil all his will*; [f] *feeding his people according to the integrity of his heart; and guiding them by the Skilfulneſs of his hands*.

[c] Pſ. lxxviii. 70, 71.

[d] 1 Sam. xvi. 7.

[e] Acts xiii. 22.

[f] Pſ. lxxviii. 72.

Saul

Saul, the predeceſſour of [g] *David*, *had rejected the Word of the Lord*; and the Lord, the Sovereign Judge of all the earth, who *putteth down one, and ſetteth up another*, for the beſt ends, and the wiſeſt purpoſes, had [h] *rejected Saul from being King* over Iſrael, to [i] *give the kingdom to a neighbour of his, that was better than he.*

[g] 1 Sam. xv. 26.

[h] 1 Sam. xv. 23.

[i] 1 Sam. xv. 28.

But the *temporal* kingdom of *Iſrael*, was only an inconſiderable ſubordinate part of God's ſcheme in this tranſaction. For the *everlaſting* covenant, entred into by *God* with *David*, was formed upon a plan of boundleſs mercy. It was a covenant, that ultimately regarded a kingdom of *everlaſting Righteouſneſs*, which the *Spiritual* Son of *David* was to erect, and hath long ſince erected. In *this* kingdom, the whole world hath an equal intereſt. *This* fully anſwers the higheſt terms of the covenant: for the kingdom [k] *endureth for ever, and the throne of it is as the days of heaven.*

[k] Pſ. lxxxix. 29.

This deſcription, neither doth nor can ſuit, any earthly kingdom. All the mighty Empires, which have, in their turn, ruled this World of ours, have vaniſhed and diſappeared one after another: And the World itſelf, the great theatre of all this periſhing glory, ſhall, at the appointed period of its diſſolution, vaniſh and diſappear after them, to

be

be ſuceeded by [l] *new heavens and a new earth, wherein dwelleth righteouſneſs.*

[l] 2 Pet. iii. 13.

[m] *This is the purpoſe, which is purpoſed upon the whole earth; this is the hand that is* impartially *ſtretched out,* in mercy and goodneſs, *upon all the nations.* And *let the heavens be glad, and the earth rejoice,* that *the Lord* thus *reigneth.*

[m] Iſa. xiv. 26.

The Text ſo explained naturally offers to our conſideration, what the preſent joyful *Solemnity* calls upon us to remember,

1. That good Princes in general are the principal inſtruments in the hand of Providence, by which Bleſſings are diſpenſed to Societies.

2. That God doth, in a peculiar manner, bleſs and protect good Princes.

3. How, in the preſent ſituation of things, we ſhall truly diſcharge the part of good Subjects.

No Creature, of the moſt exalted order of creatures, can appear in a higher or more amiable light, than that of being a diſpenſer of bleſſings by the appointment of God himſelf, the Author of *every good and perfect gift,* the inexhauſtible fountain from whence all bleſſings flow.

Now good Princes regularly ſuſtain this beneficent part. It is the office aſſigned to them by the *King of kings*, and *Lord of lords*. They ſtand at the head of their reſpective ſocieties, reaching out the benefits of an equal government to all the members of the community, in a manner that bears ſome analogy to God himſelf; who cloathed them with ſo large a ſhare of his power, that they might, in their proportion and degree, exerciſe it according to his example. As He himſelf the ſupreme Creator, Preſerver and Ruler of the whole *family* of creatures *in heaven and earth*, ſtanding at the head of that all-comprehenſive Society, extends *his tender mercies* through *all his works*; and opening his hand over a Univerſe of dependent Beings, filleth them all with the plentiful effuſions of his boundleſs goodneſs.

In this ſenſe it is that Kings are the *Vicegerents* of *God*, becauſe they are [a] *his miniſters to us for good*. And it is abſurd to ſuppoſe, it is impious to aſſert, that any man can properly be a vicegerent and miniſter of God to us *for evil*. This is the language of Tyrants, or of the flatterers of Tyrants, who do not ſcruple to plead the authority of God himſelf, for contradicting the will of God.

[a] Rom. xiii. 4.

All

All power is derived from God: And the obligation to do good, riſes with the power of doing it. Power, in all degrees ſhort of infinite, may be miſapplied. Infinite power cannot be miſapplied for this plain reaſon; that it can only belong to a Being infinitely perfect in all other reſpects; and is for ever circumſcribed, and kept within the limits of truth and right, by thoſe perfections. But great power, veſted in a weak imperfect creature, expoſes him to a temptation too mighty for him to withſtand, without the aid of juſt and known laws, to mark out to him the determinate exerciſe of his power, as a publick ruler of others; and to guard him againſt the deceitfulneſs and ſnares of his own weakneſs. *Bad* Kings undoubtedly want this reſtraint; and *good* Kings rejoice in it. For *they* have no deſire to do, what the laws of a well-inſtituted government prohibit. *They* know themſelves not to be infinite in perfection; and therefore they have no inclination to be, or to be thought to be, abſolute in power. *Their* power is indeed, in another and better ſenſe, abſolute; Not becauſe it cannot, or muſt not, upon any account, be reſiſted *merely* as it is *their* power; not becauſe obedience to the lawful Sovereign, is bound upon the Subjects, by the ſtrongeſt and moſt ſacred ties of human and divine laws; not becauſe Nothing

can free them from thoſe ties, but a caſe of extreme neceſſity, which will always explain itſelf, when it comes; but neither can, nor ought to be preciſely pointed out, and defined beforehand: But it is, in effect, an abſolute power, becauſe it is ſo exerciſed, as not to afford the ſubjects the leaſt motive or temptation to reſiſt it. For who would reſiſt a power, that is perpetually exerciſed, in ſecuring and promoting his own happineſs? If any one can be ſo ungrateful, ſo loſt to all ſenſe of his own and the Public Good, as to reſiſt his Sovereign under thoſe circumſtances; he moſt undeniably * *reſiſteth the ordinance of God*, with every poſſible aggravation of guilt. He will ſuffer puniſhment from men here, unpitied: and, if he doth not ſincerely repent of the great wickedneſs he hath committed, *will receive to himſelf* from God, *who can kill both body and ſoul, damnation* hereafter.

* Rom. xiii. 2.

It muſt be owned, that *bad* Princes, by inverting the order of things, and counter-acting the very end of ſociety and government, may be and are, diſpenſers of *curſes*, and not of bleſſings. And this Country hath groaned under *ſome* that were ſo. But, thanks be to God, we were delivered from that oppreſſion; our excellent Conſtitution was delivered at the ſame time; and *this Anniverſary*, as often as it returns, ought

to remind us of our paſt deliverance; as it cannot well fail to bring with it a full ſenſe of our Security, from the like oppreſſion. A ſecurity, which a numerous *Royal Iſſue* promiſes to lateſt Poſterity. A ſecurity, which nothing can weaken or deſtroy, but the violence or treachery of open or ſecret enemies; enemies, both to the Conſtitution, and to the King, who obſerves and ſupports it: Nothing, but a prevailing diſregard to *juſt* authority, which hath its Sanction from the joint Obligations of human and divine laws. The contempt of *this* authority, leads as fatally and as certainly, to all the wild intolerable confuſions of Anarchy; as the abuſe of the *Supreme* Authority, in over-ruling, or diſpenſing with, the fixed laws of a Community, ends in, what is the next terrible thing to no goverment at all, a tyrannical government.

Read the *dying words* of *David*, and you will ſee, what a divine maxim of conduct, that good King, in his laſt moments, preſcribed to all the Kings of the earth. [p] He *that ruleth over Men, muſt be juſt, ruling in the fear of the Lord.* Then, in a ſort of exultation of heart, ariſing from a conſciouſneſs, that he had always governed himſelf and others, by this direction; the *ſweet Pſalmiſt of Iſrael* paints out a King *ſo* ruling, in the moſt delightful ſtriking appearance, that the

[p] 2 Sam. xxiii. 3.

whole

[1] 2 Sam. xxxiii. 4.

whole face of Nature affords. — [1] *He ſhall be as the light of the morning, when the ſun riſeth, even a morning without clouds; as the tender graſs ſpringing out of the earth by clear ſhining* after rain. All here is bright, and mild, and beneficent: And the deſcription agrees with the character. For *ſuch* a King, guided by no intereſt, but the public welfare; governed by no principle, that does not ſpring from the fear of God, and tend to promote the honour of God, in the encouragement of true religion, the ſupport and practice of real virtue, and the diſcountenancing vice and profaneneſs; governs his ſubjects, with the affection of a parent, the kindneſs of a benefactor, and the fidelity of a friend. By this means, he raiſes in them a conſcientious love and awe of himſelf, as their ruler; a veneration for the laws, by which he rules them with ſo much mildneſs and equity; and inſenſibly forms them, in their ſeveral ranks and ſtations, to an imitation of himſelf. By removing all diſtruſt and jealouſy of encroachment, he renders them ſecure and eaſy, in the poſſeſſion of their juſt Rights and Privileges; and unanimous in their counſels, and deſigns to preſerve and maintain them. By the common care he takes of them all, he exhorts and teaches them to be faithful, and juſt, and kind to one another.— A King ſo ruling, in the natural tendency of things,

things, brightens the face of the whole ſociety over which he preſides; ſpreads peace, and joy, and plenty, through every part of it; And being, under God, the author of ſo much happineſs to his fellow-creatures, he himſelf ſhines forth in the trueſt Majeſty, the Majeſty of Righteouſneſs.

How different from this repreſentation of a good King, is the deteſted image of a *Tyrant*; in ſpite of all that falſe glare of light, which the eloquence of corrupt Orators, or the imagination of flattering Poets can throw about it! For it is the character of a wretch, whoſe unnatural triumph and ſatisfaction it is, to confound the unchangeable differences of right and wrong; to undermine the foundations of ſocial happineſs; to deface the beauty and order of good government; to ſport, wantonly and cruelly, with the lives and fortunes of a whole people; and to exult in the contemplation of a lawleſs Might, which, by *turning fenced Cities into ruinous heaps*, and *ſpreading deſolation through the earth*, can and does *make the nations to tremble*.

But how do all the Schemes of ſuch an accurſed deſtroyer end! when he himſelf, who ſeemed to forget that *his breath was in his noſtrils*, becomes a lifeleſs Carkaſs; and his raging Spirit

is

is gone to be accountable to God, for all this impious ſcene of abominations; and to ſuffer infinitely more miſery, than it ever was in his power to inflict upon his fellow-creatures.

This is the lot of theſe ſcourges of Providence, to whom as to the *Rods of his anger*, God [r] *giveth a charge againſt the people of his wrath, to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets. Howbeit They mean not ſo, neither doth their heart think ſo; but it is in their heart to deſtroy and cut off nations not a few.* When therefore they have finiſhed the horrid part aſſigned to them, and executed their full meaſure of vengeance upon others, they are ſummoned hence to undergo divine Vengeance themſelves.

[r] Iſa. x. 5, 6, 7.

A righteous people, by the ſettled order and conſtitution of things, are powerfully guarded againſt theſe inſtruments of deſtruction, which God employs, in his mercy, to chaſtiſe and reform; or, in his *fierce Wrath*——, to root out wicked nations.

That *good* Princes in particular, who are, what God appointed all Princes to be, diſpenſers of bleſſings; are, in a peculiar manner, bleſſed and protected by him, we cannot doubt. It is

poſſible

poſſible for his power and wiſdom; It is ſuitable to his juſtice and goodneſs, to bleſs and protect them, under all dangerous exigencies, in a more eminent and ſingular degree. He may do this, by the ſtated Courſe of things, without any extraordinary interpoſition; — He may do this, by over-ruling and altering that courſe; — He may do this, by blaſting the miſchievous deſigns and counſels of wicked men againſt *them*; — He may do this, a thouſand other ways, of which we can form no conception. To attempt to explain more particularly, *how* this may be done by an incomprehenſible Being, would be entering into *the deep things of God, whoſe thoughts are not as our thoughts, nor his ways as our ways*; for, in this reſpect, [1] *verily he is a God that hideth himſelf*, in the unſearchable workings of his Providence. In theſe enquiries, we muſt not affect to be wiſe above what is diſcoverable by reaſon, or revealed to us in Scripture: For, where we have no knowledge ourſelves, we can convey no inſtruction to others. But we have now a plainer way of illuſtrating this comfortable truth.

[1] Iſa. xlv. 15.

We have before us, a recent inſtance of ſuch a *divine protection*, vouchſafed to our gracious *Sovereign*, in the ſuppreſſion of an attempt, to rob *Him* of his Kingdoms, and *us* of our happineſs.

Let us then, with a thankful, religious frame of mind, recollect the circumſtances, and trace the proceedings of a miſchief; which, if it had ſucceeded, muſt have turned a free people at once, into a nation of ſlaves. For there is ſomething extraordinary, in all the deciſive turns, and periods of the *Rebellion.* It hath upon it, the ſolemn marks and characters of a *Warning from God.* The event hath happily ſhewn it to be, a merciful warning. It is, therefore, the more awful: For, the Warnings of God intimate to us, in the language of mercy, that *his* judgments muſt follow, if *his* warnings are diſregarded.— If the *Rebellion,* ſo conſidered by us, brings about our Reformation, we ſhall indirectly be obliged to our bitterest Adverſaries. Even *they* will thus become a means, in the hand of providence, of more firmly eſtabliſhing the *Throne,* they laboured to ſhake; and of fixing us in a more laſting poſſeſſion of all the bleſſings, of which they deſigned to deprive us.

That we may not, therefore, be ſo intent upon the weapon, that gave the wound; as to be forgetful of the hand that ſtruck the blow: that our thoughts may be raiſed, and our thanks ultimately paid to the *Firſt Cauſe,* Who wrought our deliverance; and not wholly be confined to the

ſecond cauſes, by which He effected it; I propoſe to take a ſhort review of the *Rebellion* in that light, in which religion admoniſhes us to meditate upon all great national events. Upon ſuch a review as this, I am perſwaded, the footſteps of an over-ruling Providence will be clearly diſcernible by us. We ſhall be convinced, by what lies open to our obſervation, that an unſeen, ſecret guidance, ſuſpended the motion, directed the courſe, and influenced the progreſs of the *Rebellion*, through all the ſtages of it: And, from the beginning, *ſet bounds* to the threatening miſchief, *beyond which it could not paſs*.

So inconſiderable was the *Rebellion*, in the firſt riſe of it; that it ſcarcely interrupted us, in our thoughtleſs round of pleaſures: So formidable was it, in its Increaſe, that it made *the ſpirit* of a brave *Kingdom fail in the midſt thereof*. Our *Armies* were abroad, fighting in the cauſe of Liberty, when the laſt day of *Britiſh* Liberty ſeemed *nigh, even at our doors*.

[t] Iſa. xix. 3.

In this Criſis of our weakneſs, the *Rebels*, by the permiſſion of Providence, gained a Victory over the firſt ſmall body of our troops, that could be drawn together to oppoſe them. But, though they gained a victory, they were not permitted to uſe it, as they might then, moſt probably, have uſed

it, to our deſtruction. Their [a]*knowledge* was made *fooliſh* by a *Power*, that meant only to chaſtiſe, and ſave us. The Opportunity, precious to them, and dreadful to us, was loſt in a fruitleſs effort, to finiſh their Conqueſt of *one* Kingdom, before they puſhed it forward in *another*. They were with-held from entering *England*, till *England* was provided with armies to defend itſelf againſt them.

[a] Iſa. xliv. 25.

However, in this dark diſtreſsful hour of perplexity, the bare news of a defeat in the North, might have been fatal; if we had not, juſt at the ſame time, been ſupported and comforted with the glad tidings, of our Forces being landed from *abroad*. The *ſurprizingly* ſpeedy and critical arrival of this aſſiſtance, carries with it too ſtrong an evidence of the divine favour, not to call for our moſt grateful devout acknowledgments to that Almighty Being, *whom the Winds*, and *the Sea obey*: It cannot but remind us of thoſe *Providential Gales*, which, at the niceſt and moſt deciſive juncture, favoured the Succeſs of the REVOLUTION; And *which* now ſeemed to blow again, in order to perpetuate thoſe bleſſings, which were the happy fruits of it.

When Providence had armed us againſt theſe *ſavages*; they entered this Land of Liberty, with vain

vain deluſive hopes of enſlaving it. By the ſuddenneſs and ſwiftneſs of their marches, (for, in the words of *Joel*, when he is deſcribing one of the Plagues of God, *as* [x] *horſemen ſo did they run*) baffling the purſuit of the Royal Armies, they *ſtole*, rather than *forced* their way, into the heart of the Kingdom.

[x] Joel ii. 4.

But, with what aſtoniſhment muſt we imagine them ſtruck, when they found *themſelves*, in the midſt of *England*; and *England* true to itſelf? When, though they came, in ſome ſort, with the recommendation and advantage of having been Conquerors; they were joined by *few friends*, where they expected to be oppoſed by *few enemies*? when experience, now too late, convinced them, that they had been given up to the [y] *ſtrong delu-ſion of believing a lye*; and ſtood expoſed to all the dreadful conſequences, of having acted upon that deluſion?

[y] 2 Theſſ. ii. 11.

Yet, what had not *they* reaſon to hope for, what had not *we* reaſon to fear, at that alarming point of time, when the fate of the nation was depending; and the very exiſtence of it, as a *Proteſtant* Nation, lay at ſtake? When *they* were undone, and *we* were ſaved by a national agreement; which, in the ordinary courſe and uſual operation of things, could have been as little ex-

pected by *us*, as it certainly was not apprehended or dreaded by *them*?

For, had not all the artifice and induſtry of *Faction* been too effectually labouring, for a long courſe of Years, to diſunite the common friends of our Country, by groundleſs fears and jealouſies?

Had not *Infidelity*, the natural product of licentiouſneſs, by an avowed ridicule of whatever is held moſt ſacred, nearly brought us to be indifferent, what Religion we profeſſed, or whether we profeſſed any Religion at all?

Did not *Popery*, a dark active miſchief, lurking within the bowels of the kingdom, with a reſtleſs aſſiduity, all the while corrupt the Faith, and poiſon the Allegiance of deluded Multitudes?

After all theſe artful endeavours to ripen us for deſtruction; by gradually undermining our civil integrity, our virtue, and our faith; the *Common Enemy*, for *whoſe* ſake we had been thus miſchievouſly practiced upon, comes to reap the fruit of all theſe diabolical preparations: and to ſeize the favourable opportunity of ruining a people, thus fitted and pre-diſpoſed to ſubmit to ruin.

But

But, how ſtrangely and unaccountably, did the *contrary effects* follow, from *cauſes* laid and calculated to ſerve the moſt *oppoſite* purpoſes! How did all theſe eager diſcontents, and keen diviſions, inſtead of breaking out into open acts of hoſtility, immediately ſubſide into mutual concord! How inſtantly, did a warm zeal, for our religious and civil liberties, revive! How was a general Loyalty, for our lawful Sovereign, at once kindled up!

Why did *Popery*, upon ſuch an inviting proſpect, in ſilence and tranquillity look tamely on, waiting the iſſue of an attempt, which it had ſo paſſionately ſpirited up; when the moſt tempting concurrence of circumſtances prompted it to concur, with all the rage and violence of blind zeal, in promoting the ſucceſs of a cauſe, which was ſo dear to it; and likely to ſucceed *now*, or *never* to ſucceed at all?

To what can we aſcribe this wonderful inverſion of cauſes and effects?

To the ſecret, ſuper-intending influence, of the ſupreme Controller of all events; Who can, *in a moment, in the twinkling of an eye, turn the Hearts of a Nation, whitherſoever he will, as the Heart*

of

of one man.—To *the mighty hand, and out-ſtretched arm* of *the King of kings, and Lord of lords*, whom *Iſaiah*, in the bold figurative ſtile of prophecy, introduces, as [z] *putting his hook in the noſe, and his bridle in the lips* of the proud enraged beſieger of *Jeruſalem*; with this peremptory injunction,--*Thou ſhalt not come into this City, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.*

[z] Iſa. xxxvii. 29. 33.

At length the *Youthful Hero*, whom the tenderneſs of a ROYAL PARENT reſigned to the preſſing wiſhes and exigencies of the Public, appeared at the head of an Army, the juſt Darling of thoſe, whom he commanded. —— Can he be leſs the Darling of thoſe, whom he defended?

Diſmayed and confounded at his nearer approach, the *Rebels*, though far ſuperior in number, fled: And by an infatuation, that deprived them both of their diſcernment and reſolution, they threw away the moſt promiſing opportunity of accompliſhing their own wicked purpoſes, in the deſtruction of this Country.

The abſence of the *appointed* Inſtrument of our ſafety, afforded the *Rebels* room to obtain another ſlight ſuperiority, in a confuſed ſkirmiſh: But they themſelves were hardly aware of what they had,

had, by chance and ſurpriſe, obtained; and went off in confuſion, without their victory.

This event ſummoned the *Royal Youth* again, to the field of danger, and glory. Immediately, the *Rebels* were ſeized with their former Panick; *His* troops, animated by a juſt confidence in their tried Commander, reſumed their wonted ardour; And *he* led them on, through ſurrounding ſnares and difficulties, with a prudence and a foreſight, that might inſtruct the oldeſt, and moſt experienced General.

A rigorous ſeaſon, ſevere climate, and roads which were then impaſſable, for ſome time, retarded his March. This was a delay of Providence; And he made a providential uſe of it: For, during this delay, he taught his Soldiers, to deſpiſe a Foe; whom he taught them how to conquer.

Then [a] *he purſued his enemies, and deſtroyed them; and turned not again until he had conſumed them; he conſumed them, and wounded them, that they could not ariſe: yea they fell under his feet.* And let the pious gratitude of *David*, upon a like occaſion, teach us to add, that they therefore fell under his feet, becauſe *God*, favouring the righteous cauſe, in which he fought, *girded him with Strength to the Battle.*

[a] 2 Sam. xxii. 38, 39, 40.

[b] Pſ. cxxvi. 4. Thus [b] *the Lord hath done great things for us already: whereof we rejoice.* Let us thank him, in a way in which our thanks will be moſt acceptably paid to him: Let us do, what remains to be done, on our part; if we would truly diſcharge the duty of *good Subjects.* This, in our preſent ſituation, will be no eaſy taſk. We have an alarming ſcene before us: We have difficulties to encounter, which, without the aſſiſtance and protection of God, will be inſuperable by us.

For, as if the Lord had ſome *great*, ſome *ſtrange Work to do* in the earth, *all* [c] *the foundations of it ſeem to be out of courſe.* [d] *Nation is riſen againſt nation, and kingdom againſt kingdom.* And, what more nearly concerns us, the *powers of this world*, and of [e] *ſpiritual wickedneſs in high places*, are combined againſt Us, in all the rage of tyranny, all the [f] *deceivableneſs of unrighteouſneſs.*

[c] Pſ. lxxxii. 5.

[d] Luk. xxi. 10.

[e] Eph. vi. 12.

[f] 2 Theſſ. ii. 10.

Union amongſt ourſelves, muſt be allowed, at ſuch a Juncture, to be abſolutely neceſſary; and, to render it perfect, it ſhould be the Union of the *Whole Society*, centering in *him*, who is the Head of it: Who hath been, (what all *good* Princes are,) in the Hand of Providence an Inſtrument of diſpenſing bleſſings to *Us* and to our Country. It ſhould be the Union of *fellow-Subjects*,

Subjects, and *Proteſtants*, bound together by the common, natural ties, of loyalty and religion. Without this compact union, nothing can, in all human appearance, ſave us: Not even a *Government* framed with the moſt comprehenſive ſkill; and adminiſtered with the ſtricteſt juſtice, to all who live under it: and who may, if they will, be ſingularly happy, in living under *ſuch* a Government.

And let us reflect, before it is too late, how dreadful muſt be the condition and feeling of *thoſe*; who paſs, through their own fault or neglect, from a ſtate of *liberty*, to a ſtate of *ſlavery*; with a ſenſe of all the bleſſings they have ſlighted, abuſed, and forfeited, freſh and warm upon their minds. When, upon ſo ſhocking a change, they ſtruggle, as at firſt, they will be very apt to ſtruggle, with an oppreſſive ſuperior power; and, by ineffectual efforts, provoke that power to be ſtill harraſſing them with freſh inſults, and riveting heavier and more galling fetters upon them.

We all know, how indefatigable *Popery* hath long been, and continues to be, amongſt us. It [h] *will compaſs ſea and land, to make one Proſelyte.* And let us not deceive ourſelves with imagining, it can ever be inactive; and ceaſe making encroachments, upon the Liberty of the

[h] Matt. xxiii. 13.

World. For, it is *eſſential* to it, to puſh on, gaining new ground. *This* does not depend, upon the original tempers, and diſpoſitions of particular perſons, profeſſing Popery. It is the unalterable bent and tendency of *Popery itſelf*, to do this: For the Principle, upon which it is done, is uniform and conſtant to itſelf.

Error, as Such, *hateth the Light*, flies enquiry; and, if it can, will always prevent enquiry. This concluſion is founded in the nature of things. It is the very frame, and turn of the human mind; when *It* is once diſtorted by bigottry, and ſuperſtition, and enſlaved by a lucrative attachment to falſehood. For the Mind, in ſuch a poſture, will ever be followed by an uneaſy conſciouſneſs, that it hath deſerted the *Cauſe* of *Truth*, and is acting in oppoſition to it: It will be haunted by a timerous foreboding, that *Truth* is *mighty*, and *will*, in the laſt iſſue of things, *prevail* over *all* oppoſition. Hence *ſuch* a Mind is ever jealous of all, who profeſs the truth, and ſincerely enquire after it. It conſiders every ſuch enquirer, as it conſiders truth itſelf, as a dangerous enemy; who is to be watched with the moſt malicious diligence; and to be reſtrained, ſo far as he can be reſtrained, with the moſt eager deſpiteſulneſs. *This* is the *fundamental* ground and ſource of all the *Perſecutions*,

ſecutions, that have been raiſed and carried on againſt the *true Religion of Chriſt*: And *this* affords us an unerring ſtandard, by which we may certainly determine, what muſt always be the *ruling* policy, of the *Church of Rome*.

For, *Popery* being a monſtrous Syſtem of *error*, ſet up, and gradually eſtabliſhed, in direct oppoſition to the cleareſt evidence, both of *Reaſon* and *Scripture*; It muſt for ever continue to do, what it always hath done, forbid and hinder, to the utmoſt, the Uſe both of *Reaſon*, and *Scripture*. This horrid maxim muſt invariably govern the counſels, and point the entire force of *Popery*, towards attaining this deteſtable end. For, as *Popery* cannot ſtand the teſt of examination; the whole ſtreſs and weight of its Power, will be ſteadily bent againſt all, who would, or can examine it. *Popery*, therefore, never will or can reſt, until it hath *totally* ſuppreſſed all Liberty of Examination; (*i. e.*) until it hath fully eſtabliſhed its tyranny, over the minds and bodies of Men, by the utter extinction of *all* Liberty.

On the other hand, *Proteſtantiſm* is the natural guardian, becauſe it is the genuine fruit, of *Liberty*. For He, who *is* [s] *ready always to give* [s] *an anſwer to every one that aſketh him a reaſon of* [15] *the*

1 Pet. iii. 15.

the hope that is in him, is never angry with any one for *aſking* it.

Upon this account, the wiſdom of our Legiſlature, with the ſoundeſt Policy, made the preſervation of the *Proteſtant Religion*, a part of our *Civil, free, Conſtitution*: And *It* is a *Part*, which compleats the beauty, and firmneſs, of the *Whole*. How then will it diſgrace and expoſe us, if the *pure reformed Religion*, which is thus intimately incorporated, with the *political* frame of our Government, hath no force or influence, in regulating our own *moral* Behaviour. *Sin is a reproach to any people*: But it is a more ſtinging reproach to a *Proteſtant* people, to have been reſcued, by a divine aid, from the ſlavery of ſuperſtition; And yet not think it worth their while to [1] *deliver themſelves, from the bondage of corruption, into the glorious liberty of the children of God.*

[1] Rom. viii. 21.

Let not this charge be juſtly brought againſt us. On the contrary, let *our Religion* be ſeen and praiſed, in every inſtance of our conduct; in the conſtant diſcharge of every duty, the uniform exerciſe of every virtue.

Were

Were *all the people* thus *righteous*; the collective happineſs of the *Public*, would be, what it ought to be, made up of the real happineſs of every *individual*. General order, tranquillity, and harmony, would be the reſult; and the Community would flouriſh, in full ſtrength and ſecurity. For [k] *the work of righteouſneſs is peace; and the effect of righteouſneſs, quietneſs and aſſurance for ever.*

[k] Iſa. xxxii. 17.

F I N I S.

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